

eome death and attain to the blissful
 region of Vishnu. Con-
 trol, O Madhava, the horse of my mind,
 who, lashed with
 the stripes of worldly misery, madly
 dashes out in the path
 which is seen through the apertures of
 my cognitive organs
 (path of passion), by restraining them
 with, and fastening them
 to, thy conch-like white feet. Vishnu is
 same as the supreme
 Brahma, this is the conclusion which the
 Vedanta has arrived
 &t with the help of incontrovertible
 proofs (argument'. This
 is what the ignorant do not know. He,
 in whose heart
 dwells that eternal Purusha, becomes a
 favourite with the
 whole universe. His whole heart, filled
 with the honey of
 the love of the world, conveys its
 message of love back to it.

CHAPTER CCKKXV11.

SUTA said :—He, who for his own
 salvation bows down unto
 the endless, originless, birthless,
 changeless, deathless reality,
 becomes fit to be honoured by all-the
 regions. Humbly d:>
 I make obeisance unto the all-pervading,
 almighty Vishnu
 who is pure knowledge and highest joy
 and who resides iff
 the hearts of beings. I make obeisance
 to the lord, who,
 residing in the hearts of beings, bears
 witness to all their acts,
 whether good or evil. He, who being
 capable¹ does not bow
 down unto Vishnu, is not a man but a
 consumer of earth's
 cereals. Even a single act of obeisance
 unto Krishna, beautf*

fully black as a pregnant rain cloud, the
imrreastmible reality,
the over-lord of all regions, done with true
love and humility,
instantaneously serves to purify even a
Chandala dit: eater of
dog's flesh). The elevated status, which
a person attains to
by laying himself prostrate before
Krishna, can not be acquir-
ed by performing even a hundred horse-
sacrifices, faith in,